Good Souldiers
A Great
Bleſſing;
BEING
So repreſented in A
SERMON

Preached on the day for Election of Officers, in the Honourable Artillery Company in *Boſton*, *June* 3*d*. 1700.

By Benjamin Wadsworth,
Paſtor of a Church in *Boſton*.

1 Sam. 18. 17.
Be valiant and fight the Lords Battels.

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1774

Good Souldiers
A Great
BLESSING.

Iſaiah III. 2.

The Mighty man, and the man of War---

THE Prophet *Iſaiah* was imployed in delivering God's meſſages to his profeſſing people the Jews, when they were chargeable with great degeneracies, with many and groſs ſins; ſome of which are mentioned in the 6, 8, 9 *verſes* of the preceeding Chapter, as well as in ſundry other places. For theſe ſins, God by his Prophet threatens them, with various and terrible Judgments. In the firſt verſe of this Chapter he threatens them with Famine: *he would take away the Stay, and the ſtaff, the whole ſtay of Bread,*

Bread, and the whole ſtay of water. In the ſecond verſe (containing our *Text*) God threatens to take away their men of chief Note, that were moſt Eminent, Uſeful and Serviceable in their *Military*, their *Civil*, and *Eccleſiaſtical* Affairs. Our Text refers to the firſt of theſe, their men that were moſt Eminent, Uſeful and Serviceable in *Military* Affairs, the *Mighty man*, and the *Man of War*; their valiant able *Warriours*, theſe God threatens to take away from them in Judgment. From whence we may obſerve this Doctrine.

That Valiant, Able Warriours among Gods People, are juſtly accounted a great Bleſſing to them.

This is very plain, otherwiſe the taking away of ſuch men, would not be threatned as a Judgment, Curſe, or Puniſhment. *War* conſidered meerly and abſolutely in it ſelf, is not good, nor ſhould it be deſired by any man. No War was ever begun or carried on, with ſufficient reaſons and juſt grounds on both ſides. Either the *Aſſailant* or *Defendant*, ſurely ſins; one party ſurely ſins, and both commonly ſuffer. War therefore conſidered meerly in its ſelf, cannot lawfully be deſired; for in deſiring of it, we deſire the ſin and miſery of ſome or other, neither of which is lawful in it ſelf. Tho' 'tis thus, yet in ſome caſes, *War* is not only

 lawful,

lawful, but also commendable, yea a necessary duty. Before I speak directly to the Doctrine, I shall endeavour a brief Answer to these two Inquiries, *viz.*

1. *To whom does it belong to make War?*
2. *What are the just causes of War?*

Quest. 1. *To whom does it belong to make War?*

For Answer, *It belongs to the Chief Supream Authority, justly Established over a people, to make War.* For the Supream Authority, is to defend the Subjects in their *Persons* and *Priviledges*, and to revenge the gross wrongs done to them by Enemies. It seems just and reasonable also, that the Supream Authority may delegate or communicate power, to far distant *Provinces* or *Plantations* under them, to make War in such and such cases, under such and such limitations, as the matter may be circumstanced. Notwithstanding what has been said, it seems justifyable for the smallest part or handful of any Nation, (tho' they have no direct Order or Commission, from the Supream or Subordinate Authority over them) to make a defensive War, when they are unjustly and suddenly assaulted by cruel Enemies; but 'tis no way allowable for private unauthorized persons to make an offensive War. If upon Spoils or Robberies done by some of a Neighbouring Nation, private persons should, without Order or Commission from Authority, go and make

War upon that Nation, they would sin greatly. Such a course as this would be likely, to Embroil Nations in continual Wars, Uproars, and Confusions.

Quest. 2. *What are the just causes of making War?*

For Answer, I suppose the most of them may be comprehended under these three general heads. Either,

1. *Defence, or self preservation from the unjust assaults of others.* A Peoples fighting for the defence of their *Persons*, *Liberties* and *Properties*, seems altogether reasonable, having nothing to be said against it. Self-preservation, is a principle implanted in all men, as well as other Animals, and that by God himself. 'Tis also lawful for a people to make, or help in, a defensive War, when their *Allies* or *Confederates* are unjustly assaulted and molested: thus *Joshua* and the *Israelites*, being in *League* or Confederacy with the *Gibeonites*, came to fight for them against their Enemies, *Josh.* 10.

2. *Another just cause of War is, Recovery of great damages.* When *Ziklag* was taken and ransacked, and the Wives, Children, & Goods of *David* and his men were taken away by the *Amalekites*; *David* and his men made War upon them, for the recovery of those damages, and did recover all. 1 *Sam.* 30. *Ch.* When *Lot* was taken Captive, and his Goods made a prey,

Abraham

Abraham, his *Allie* and Friend made War upon the *Aggreſſors* or *Aſſailants* for the Recovery of damages, and did deliver *Lot*, and reſcue his Goods. *Gen.* 14. I ſuppoſe under this Head, may be comprehended the unjuſt *revolt of Subjects*, and *falling off of Tributaries*; for the groſs default of ſuch, it ſeems Juſtifyable to make War upon them, to reduce them to their former juſt order, duty and obedience.

3. *Another juſt cauſe of War may be, the revenging of Injuries.* Though the caſe may be ſo circumſtanced, that there's no poſſibility of recovering damages, or repairing the loſs ſuſtained, yet it may be not only lawful, but alſo a duty to revenge Injuries. Thus if our Heathen Neighbours ſhould ſuddenly burn any of our *Frontier Towns*, & deſtroy the Inhabitants thereof, it would then be our duty, were it in our power, to revenge that Injury in the death of all the *Actors* in, and *Abettors* of, ſuch Murder, although we could not poſſibly recover damages, or pay our ſelves for the Goods unjuſtly deſtroyed, or taken away. Having briefly premiſed theſe things concerning War, which poſſibly are not wholly forreign to our preſent occaſion, we may now proceed to the *Doctrine* it ſelf:

That valiant able Warriours among Gods People, are juſtly accounted a great Bleſſing to them.

Here

Here it seems very natural to raise these two Enquiries: *viz.*

1. *Who are to be accounted valiant, able Warriours? Or when may persons be justly so termed?*

2. *How does it appear that such persons among Gods people, are justly to be accounted a great Blessing to them?*

Quest. 1. *Who are to be accounted valiant, able Warriours? Or when may persons be justly so termed?* In order to an Answer, we may note, That Souldiers as such, are Instruments: that the goodness of Instruments is to be judged of by their fitness or suitableness to obtain the end, whereunto they are designed. The Answer to the second of the premised Questions, about the just causes of War, tells us, that the end of Souldiers as such, or the use they are to be put to, is, to *defend, recover* damages, and *revenge Injuries.* Now the more fit Souldiers are for these Services, so much the more valiant and able they are to be accounted. Note also, Souldiers are either *Rulers*, or *Ruled*, *Commanders*, or *Private Souldiers.* Now first,

1. As to *Private Souldiers*, they may be said to be valiant and able, when they have these following Qualifications. Namely,

1. *When they are strong and able of Body to go through hard, difficult Services.* Men are not fit for Souldiers, unless they are fit to endure *hardness*, 2 *Tim.* 2. 3. Souldiers are often call'd to Encounter

Encounter with Storms and Tempests, wet & dry, hot and cold, with hunger and thirst: they are sometimes called to frequent Watchings, long marches, to pass Hills and Dales, craggy Mountains, and deep Rivers, suddenly to Intrench, to build Forts, to scale Walls, and other such like Services, which contain more difficulty in them, than can be easily conceived of. Men had need have strong hardy Bodies, to undergo such *Fatigues*. Softness & delicacy does not become Souldiers, 'tis a disgrace to a Camp. The Souldiers of *Alexander* in a fit of discontent, complained that they were forced to *Fight not only against multitudes of Enemies, but also against Mountains and Rivers. Ateas the Scythian King* gave a great Commend of his Souldiers, when he said to *Philip* King of *Macedon, Your Souldiers can fight with men, but mine can fight with hunger, thirst, and such like difficulties.* Souldiers therefore should shun all Intemperance. *Every man that striveth for the mastery, is temperate in all things.* 1 *Cor.* 9. 25. *Scipio* wept when he came into the Camp, and saw the *Licentiousness, Luxury and Intemperance there prevailing.* When *Alexander* had Conquered Kingdoms by his *Grecian* hardiness, he was himself Conquered by *Persian* Softness and Debauchery.

2. *When they have valorous couragious spirits.* When they have hearts big enough to attempt hazar-

hazardous things, to give a bold and vigorous (though dangerous) *repulse* or *onset*. A Souldiers ſtrength of body wont ſignifie much, unleſs he has courage of mind to manage it: without courage, his ſtrength is almoſt uſeleſs in War, unleſs it be like an *Horſe* or a *Camel* to bear and carry burdens. When the *Iſraelites* were going to War againſt their enemies, the *Prieſts* were to ſay unto them, *Let not your hearts faint, fear not, and do not tremble, neither be ye terrifyed becauſe of them*, Deut. 20. 3. And why ſhould not Gods Prieſts or Miniſters, ſo incourage Souldiers now? As for faint hearted Souldiers, they were to be diſmiſſed and ſent home, leaſt by their cowardly example, the hearts of others ſhould faint alſo, *Deut.* 20. 8. Men dont deſerve the honourable title of Souldiers, if they have not the reſolute Spirit of Souldiers. If they want courage, a *Plough* or *Spade*, becomes them better than a *Shield* or *Sword*.

3. *When they are well skill'd and accurate in the uſe of their weapons.* Strength of body and courage of mind, may ſometimes prove uſeleſs, yea ruinous, for want of Military skill. What ſignifies *Shield* or *Spear*, *Gun* or *Sword*, unleſs men know how to uſe them? *David* upon due conſideration, choſe rather *nakedly* to approach his enemy, than being furniſhed with that gallant armour which he had not proved, 1 *Sam.* 17. 30. For a man to wear a Sword, that knows not how

how to use it, seems as idle and foolish, as for a Child to boast of a Book, which he cannot read a word in. Souldiers should also know the words of Command, that they may readily apprehend the mind of their Commanders in them, and speedily yield obedience thereunto. So should they understand the *beat of the Drum*, and the *sound of the Trumpet*: otherwise they can't distinguish between a *Charge* and a *Retreat*, and then what follows, but confusion instead of order, and overthrow instead of victory? If these things are not understood, who shall prepare himself for the battel, 1 *Cor.* 14.7, 8. Those were highly commended that were *expert* in War, *that had all manner of Instruments of War for the battel, and were men that could keep rank*, 1 *Chron.* 12. 33, 37, 38. They were well train'd and disciplin'd.

4. *When they are obedient to their Commander.* 'Twas the commendation of those Souldiers, *Matth.* 8. 9. *That they went and came, at their Commanders bidding.* And truely without this qualification, Souldiers don't deserve to be commended; 'tis not their business to dispute and capitulate *with*, but yield obedience *to*, their Officers. When *Roman* Souldiers were *Pressed*, each took his Oath, not to forsake his *Captain* or *Country*, which Oath was called, *Sacramentum Militare. Obtemperaturus sum et facturus quicquid mandabitur ab Imperatoribus, juxta vires*; to the utmost

utmoſt of my power, I will obey my Commander in all things. *Cyrus* was wont to ſay, *'Tis better for a Souldier to fear his Captain, than his enemies.* *Paulus Æmylius* would ſay, a Souldier ſhould take care of three things, *That he has a ſtrong body, good arms,* and a *mind ready to obey.* When a Souldier was once juſt ready to ſmite his enemy with his Sword, he forbore upon the Sounding of a *Retreat,* and being asked by one, why he ſuffered his enemy to eſcape, he anſwered, *'Twas better to obey his Emperor, than ſlay his Enemy.* He's not a good Souldier that knows not how to obey his Commander. I ſuppoſe thoſe who have theſe forementioned qualifications, may well paſs for valiant, able Souldiers.

We may further note, that the more *Pious* perſons be, ſo much the better Souldiers they commonly are. Thoſe who will Curſe and Swear, as though they would Damn their enemies into Hell, are ſometimes backward enough to look an enemy in the face, much more to ſmite him to the ground. *Iphicrates* ſpake like a brutiſh Heathen, when he ſaid, *A Souldier ought to be coveteous of riches and pleaſures that he may the more boldly incounter dangers for the ſatisfying of his luſts:* It better becomes Chriſtians to ſay, *Souldiers ſhould be pious and gracious, that ſo they may the more boldly incounter dangers for the anſwer of a good Conſcience.* Never were there better, bolder, and more couragious Souldiers in the world, than

ſome

some of the holiest of men have been. 'Tis mentioned as an eminent commendable effect of *Faith* in some, *That they waxed valiant in fight, and turned to flight the armies of the Aliens*, Heb. 11.34. As *Prayers* and *Tears* are the weapons of the Church, so men most expert at those weapons are most commonly the best Souldiers.

Having spoke these few things of *private Souldiers*, we may now proceed to the other part of the distribution, *viz. Officers* or *Commanders*; among whom there are various orders or degrees one above another; yet excepting the Chief Supream Commander, who as such, is not to receive & obey, but to give out *Commands*, unto his army; I suppose they are all the more worthy to be accounted valiant, able Souldiers, by how much the more they have, of all the forementioned qualifications. If their hardy bodies will indure uncomfortable lodgings, mean diet, wet & dry, heat & cold, tedious marches, and great fatigues, this might animate their Souldiers to do so too. Commanders should have singular Courage also, according to the Station they are in, they should have enough for themselves, and some to spare to their Souldiers too; that is by way of Example and Exhortation. We must not look for great Exploits to be done by that Company that has a cowardly Captain. A faint hearted *Leader*, will rather encourage the

feet

feet of his Souldiers to flee, than their hearts or hands to fight. They ſhould have good Skill likewiſe. 'Tis to be ſuppoſed, that every Officer according to his place, be it high or low; is able to Inſtruct all under him, in their duty, otherwiſe how can he give proper words of Command, or puniſh Offenders for not obeying them? You know what is like to become of blind guides and their followers. As for the Obedience of Inferiour Officers, to thoſe that are Superiour; 'tis as needful and commendable, as the Obedience of any Private Souldiers. Beſides theſe Qualifications, it ſeems very deſirable, that Commanders, eſpecially the chief of them ſhould be,

1. *Men of great Prudence and Conduct.* Great Prudence and Conduct is needful for the ordering of Marches, eſpecially through difficult paſſages, for the ordering of *Scouts* to diſcover *Ambuſhments*, and prevent ſudden Surprizal, for Entrenching and Fortifying in commodious places, for ſecuring of *Stores*, for chooſing time and place for battle, and ſuch like things of great weight.

2. *Men well acquainted with their Souldiers, and Under Officers.* This is needful, that ſo they may chuſe and order, for ſuch and ſuch Services, men that are moſt proper for the ſame. *Joab* choſe the *choice men of Iſrael for the moſt difficult Service.* 2 *Sam.* 10. 9. This he could

could not have done, but that he knew his Army well.

3. *Men of great Sagacity, Circumspection, Watchfulness and Diligence.* Men that will have not only a careful watchful eye, over all the Affairs of their own Army, but such as will use all proper means to get Intelligence, about the *Number, Skill, Courage, Preparation, Designs, & Motions* of the Enemy. The knowledge of these things, gives great advantage on many accounts.

4. *Men of great Patience.* Souldiers often meet with such hard lodging, hard fare, with such losses, disappointments and difficulties, that they sometimes begin to murmur against, and find fault with, their Officers, and all their managements, tho' never so prudent. Thus *Davids* men murmured against him, and talked of stoning him, 1 *Sam.* 30. 6. Possibly good prudence and patience, might divert such storms, which if not diverted, would hurry all into confusion.

5. *Men of resolution to punish Delinquents.* They should forbid all Impiety and Prophaneness, Intemperance and Debauchery, Injustice, and Dishonesty; and if such Crimes are committed, they should see them punished. The *Romans* were wont to punish their delinquent Souldiers, sometimes by *Disbanding them with disgrace*, sometimes by *with-holding their Wages*,

sometimes by *diminishing their food*, sometimes by *beating and cudgelling them*, sometimes by *raiment*, and sometimes by *death*. *Lamachus* said, *Non licet in bello bis peccare, error enim in bello est mors.* Men must not offend twice in War, for an Error in War is death. Souldiers will not be kept in order, without good Laws, and them well Executed.

6. *Men that are Godly and Conscientious.* It is recorded to the endless praise of *Cornelius*, Captain of the *Italian* Band, *Acts* 10. 2. *That he was a devout man that feared God with all his house, and prayed to him always.* Surely such men are fitter for Commanders, than those who by their prophaneness and debauchery, seem to fight more daringly against God in heaven, than against men on earth. How shall we think those will be faithful to their Country, and the Cause of it, who will not be faithful to God and his Cause? *Constantius*, the Father of *Constantine* the Great, removed those professed Christians from being his Courtiers, whom (upon a designed trial) he found more ready to Sacrifice to Idols, than to disobey his Commands, saying, *those who are disloyal to God, will never be true and trusty to their Prince.* How often have Commanders of weak, depraved Consciences, *received bribes, Sold their Army, Cause, Country and all*, only for their own present personal *Preferments, Profit*, and *Pleasure*?

Dr.

Dr. *Hammond* said to King *Charles* the First, to this purpose, while *God damn me*, leads the *Van*, and the *Devil take me*, brings up the Rear, there's no likelihood of good success. There's no reason to expect the success of Armies, unless Gods presence and blessing be with them; there's no reason to expect his presence and blessing with them, if he is greatly provoked by them, and so he will be by Christian Armies, if their Commanders are not conscientious. When *Moses* the chief Commander of *Israel* was praying, then *Joshua* and the Army did prevail. We may now proceed to the second Enquiry, viz.

Quest. 2. *How does it appear that such Souldiers among Gods People are a great Blessing to them, and are justly to be accounted so?* In order to an Answer, we need only premise, that a well settled peace, is a great Blessing to Gods people. When they have such a peace, their *Persons, Civil and Religious Liberties*, and also their *Estates* are safe. They may sleep safely in their Houses, follow their business without fear or danger, sit quietly under their Vines and Figtrees, freely make use of their own; and which is more than this, they may Serve and Worship God, in obeying all his Commands, and attending on all the Institutions of the Lord Jesus Christ, without disturbance or molestation. Thus it is with Gods people,

who are favoured with a well eſtabliſhed Government, and a well ſettled peace. That ſuch a ſtate of Affairs is a great Bleſſing, will be owned by every thinking Chriſtian; eſpecially if he conſiders, that *Peace* is promiſed as a very comprehenſive mercy, in caſe of Obedience, and War threatned, as a very comprehenſive Judgment, in caſe of Diſobedience. *Lev* 26. 5, 6, 17, *verſus*.

We may now anſwer the Enquiry in ſaying, ſuch Valiant Souldiers as have been deſcribed, are very proper means under God,

1. *To continue unto God's People, their Liberties and Properties when quietly Enjoyed.* If Gods people have plenty and proſperity, yet if their envious Neighbours know them to be well furniſhed with valiant, able Souldiers, they will not much care to moleſt them. *When a ſtrong man armed keepeth his palace, his Goods are in peace.* *David* with his experienced Souldiers, did mighty Exploits in War, and when he dyed, he left the Land full of able Souldiers, which being known, the Neighbouring Nations dare not diſturb *Solomon* his Son, but he *had peace on all ſides round about him, and Judah and Iſrael dwelt ſafely; every man under his vine and under his figtree.* 1 *King.* 4 24, 25. But if a people have peace and plenty, without ſuitable men to defend them, they ſeem to be an inviting prey to their covetous Neighbours.

2. *Able*

2. *Able Souldiers are proper means to recover the Liberties and Properties of Gods People, when taken away.* This was frequently experienced by the Iſraelites, as we are often told in the Book of *Judges*. The Jews experienced this truth alſo, as the Hiſtory of the *Maccabees* plainly informs us. Many other inſtances might be given were it needful.

3. *Able Souldiers are very proper means to ſecure the Liberties and Properties (as well as the Lives) of Gods people, when they are indangered.* Able Souldiers are very proper means, to *prop up*, and *ſteady* a ſhaking, tottering State. *Iſrael* was much oppreſſed and further endangered, when the *Philiſtines* did prevail, win the Victory, Slay *Saul* and his Sons in Battle; but *David* and his experienced Souldiers, did ſoon give check to their rage, ſuppreſs their power, curb their Inſolency, and ſecure *Iſrael* from their Outrages. Many Inſtances of this nature might be given, yea, ſeveral in our own Nation. *England* was much threatned, yea by ſome look'd upon as a devoted Sacrifice, when the *Spaniſh* (vainly called *Invincible*) *Armado* came againſt it an hundred and twelve years ago, in the Reign of Queen *Elizabeth*; yet the brave *Engliſh* Souldiers, by the Bleſſing of God, routed their Enemies, deſtroying many of them, and hunting others home, as heavy laden with ſhame, as before they were fraight with envy

and malice. Yea, and in our days, God has Raised up our Soveraign Lord *King William*, a Mighty man, and a man of War; to support and relieve three sinking Nations, to secure them from imminent *Slavery* and *Misery*, to hold the ballance of *Europe*, to strengthen the hands, and comfort the hearts of those that love Justice and Equity; to give check to the incroaching greatness, and aspiring pride, of a man that dares touch the apple of Gods Eye, in persecuting the beloved people of the Lord Jesus Christ. I say, God who is a Man of War, the God of Armies, the Lord of Hosts, has made our *Great King William*, and his Valiant Souldiers, a great blessing to the threatened, endangered Protestant Interest, especially to our Nation. We have reason to say to our Soveraign, as *Tertullus* the *Orator*, to *Felix* the *Governour*. *Acts* 24. 2. *By thee we enjoy great quietness, and very worthy deeds are done unto this Nation by thy Providence* & (changing the title) we should add the next words, *We accept it always and in all places, most Gracious Soveraign, with all thankfulness.* God grant, that our Soveraign Lord may live many and happy years, and be yet a greater blessing to his people. Thus valiant, able Souldiers are proper means, and have often proved Instrumental, to *continue* the Liberties and Properties of Gods people, when Enjoyed: to *recover* them when lost;

and

and to secure them when endangered. Yea, since the first planting of this Country by the English, our Souldiers have been made a Blessing to God's people here on all these accounts. This is too well known to need any proof.

Now these things might teach us;

That Gods People ought to Train up and encourage good able Souldiers. 'Tis true, those happy days are promised and much hoped for, wherein, *Men shall beat their Swords into Plowshares, and their Spears into Pruning-hooks; Nation shall not lift up a Sword against Nation, neither shall they learn War anymore*, Mic. 4. 3. But those days are not yet come, and possibly before they do come, there will be occasion to urge those other words, *Joel* 3. 9, 10. *Prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your Plowshares into Swords, and your Pruning hooks into Spears, let the weak say I am strong.* Those are carnal men, who say, Christians should not use *carnal Weapons*: That is, Instruments of War, when the cause of God and his People require the Warlike imployment of them. Christ's Church upon earth is yet *Militant*, in a proper and literal, as well as in a Spiritual sense. Christians have great reason to learn War, and make Warlike preparations. I suppose all the Lord's Battels are not yet fought; and we dont know who

of

of us may be call'd to ingage in some of those that remain. Be Exhorted then to learn War, to indeavour after Military skill, a martial spirit, an ability to do Service against Enemies; if the cause of God and his people should call you to it. To incourage you here unto,

Consider,

1. *The necessity of it, in an ordinary course of Providence.* The present condition of the World, and wickedness of men, is such, that we cannot be secure of any thing we have, unless we have some force and power, as well as justice on our side. It has been often seen, that under God, Souldiers have been the defence and protection of what Gods People do injoy. If you have no Warlike force, your wealth and riches will be but an inviting, easy prey, to invading Enemies. Intreaties will not do with those whose tender mercies are cruelty. The force of enemies, must be repel'd with force. Would you have your Country spoiled, your Houses rifled and burnt, your Goods and Riches taken away, your Children dasht against the stones, your Wives and Daughters ravish'd before your faces, your Women with Child ript open, your Aged Fathers and Mothers barbarously dragg'd about the Streets, your Churches overthrown, your selves Captived, Inslaved, or contemptuously slain? If you would avoid such Indignities, Insolencies, and outrages as these

are

are (which are frequently perpetrated by an Invading Enemy) then learn War; indeavour after Military skill and courage, to repell the pride and power of enemies. A few well disciplin'd Souldiers, are commonly of more use and worth, than vast multitudes of untrained men. *Abraham* with three hundred and eighteen *Trained* Servants, overcame four Kings and their Armies, *Gen.* 14. *Alexander* the Great, with between thirty and forty thousand well disciplin'd Souldiers, routed the unskilfull untrained multitude of *Darius*, which consisted, some say of four hundred, some of six hundred thousand men.

Consider,

2. *The eminent examples set before you.* Some of the best of men, have been the best of Souldiers: They have attempted, and done great things in War, for the cause of God and his people. Such were *Abraham*, *Joshua*, *David*, the *Maccabees*, *Constantine* the great; and *Charles the Great*, King of *France* and Emperor of *Germany*, who lived about nine hundred years ago. And not to mention any more, you might be encouraged by the Example of *Our Great KING WILLIAM*; a great enemy to Vice and Wickedness, a great and singular friend to, and encourager of, Vertue and Holiness; and yet generally and most deservedly accounted, as mighty a man of War, as any the World has seen for many Ages.

3.

3. *Great Commendations are given in Scripture, of Warlike accomplishments, and Warlike actions.* 'Tis spoke to the commendation of some that came to help *David*: *They were armed with bows, and could use both the right hand and the left, in hurling stones, and shooting arrows out of a Bow.* 'Tis said of others, *They were men of might, and men of war, fit for the Battel, that could handle Shield, and Buckler, whose faces were like the faces of Lyons, and were as swift as the Roes upon the Mountains,* 1 Chron. 12. 2, 8. The heart of inspired *Deborah*, was towards *the Governours of Israel who offered themselves willingly among the People.* 'Twas spoke to the praise of *Zebulun and Naphtali, That they jeoparded their lives to the death, in the high places of the field,* Judg 5. 9. 18.

Consider,

4. *God is very angry with those who will not venture their lives in fighting against his Enemies.* As you may see, *Judg.* 5. 23. *Curse ye Meroz, said the Angel of the Lord, Curse ye bitterly the Inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.* Here's a bitter Curse upon the Inhabitants of *Meroz*, because they would not venture their lives, in fighting for God's people, and against their Enemies. So *Jer* 48. 10. *Cursed be he that doth the work of the Lord deceitfully, and cursed be he that holdeth back*

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his Sword from Blood. We should not be cowardly Neuters, or idle Spectators, when the common cause of our Lord Jesus Christ calls for our assistance. We should love him above our lives, and therefore be willing to indanger and expose our lives, when his and his peoples Interest calls for it. *We ought to lay down our lives for the Brethren.* 1 *John* 3. 16. The Lord Jesus Christ, takes our neglect of, or disregard to his people, as a neglect of, or disregard unto himself. *Mat.* 25. 45, Surely since he has dyed for our Salvation, we should be willing (his Providence calling us to it) to die for his Glory. And great shall be our reward, if we have such a willingness, and our actions are agreeable thereunto. *Titus* the *Roman General*, to incourage his Souldiers in fighting against *Jerusalem*, said, *The Soul of him that dies in War, is presently received into the most pure, airy Element, and from thence carried and placed among the stares of Heaven.* He had no reason to say this, but we have good reason to say, those that sincerely love, fight, and die for, the true Interest of Jesus Christ, shall immediately at death, have their Souls taken above the Stars of Heaven, to be with Christ in Glory. *Those that suffer with him, shall reign with him, but if we deny him, he will deny us.* 2 *Tim.* 2. 12. Let these few considerations animate you to learn War, to endeavour

deavour after Military Skill, Courage, and other Martial Accomplishments: that if Providence should call you forth, you may be qualified to do real Service, in defending the Lives, Liberties, and Properties of Gods people, in recovering their damages, or revenging unjust Indignities and Outrages committed against them. In all your *Artilleries* and *Trainings*, you should act like Christians. You must give an account to Christ, of your actions on Training Dayes, as well as on other dayes. On such dayes therefore you should Conscientiously Serve Christ, by diligently endeavouring after more knowledge, skill, and accuracy in Military Matters, that you may imploy the same, in real Service for Christ and his People, if Providence should call for it.

As for you Gentlemen of the Honourable *Artillery Company*; I wish you may go on, be encouraged and prosper, in those great and generous qualifications, you aspire after. I wish your *Number*, your *Skill*, your *Courage*, with all other desireable Military accomplishments and honours, may be increased. But let none of us so much aspire after being Souldiers, as to forget that we are Christians. If we had the greatest and most desirable Warlike accomplishments and preparations that could be, yet we ought not to trust in them

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for our defence or protection. *Cursed be the man that trusteth in man, and maketh flesh his arm*, Jer. 17 5. We should make the best preparations, and use the best means we can, in all affairs; but we must not have our dependance on any of them, but on God alone. The best means often fail; therefore the *Wise man must not glory in his wisdom, nor the strong man in his strength. The race is not to the swift, nor the battel to the strong*, Eccles. 9 11. Let us use means, but not trust in them. Let us take up with *Sauls* advice, 1 *Sam.* 18. 17. *Be valiant, and fight the Lords Battels.* And with that of *Joab*, 2 Sam. 10. 12. *Be of good courage and let us play the men, for our people and for the Cities of our God: and the Lord do that which seemeth him good.* An Excellent Speech of a *General* it was; to exhort to the doing of our best, and yet trusting in God, and leaving the event with him. He is a Man of War, *Exod.* 15 3. He teacheth to War, *Psal.* 144. 1. He Spirits men to it, *Jer.* 51. 11. He helps in War, 2 *Chron.* 32. 8. The victory is his, he gives it to whom he will; for he can save by many or by few. We should therefore use the best means we can, and have our whole dependence upon God.

I shall conclude in saying, There is another Warfare, which every one of us should be in gaged in. We should get ingrafted into CHRIST, listed under his Banner, resolving by the help of his Grace, to fight against the World, the Flesh, and the Devil: to fight the good fight of Faith, till we lay hold on Eternal Life: to be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know our labour shall not be in vain in the Lord.

FINIS.